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LEWEN Mayor.

*Martis xxi die Januarij 1717,  
Annoq; Regni Regis Georgij  
Magne Britanniae, &c.  
Quarto.*

**T**His Court doth desire the Re-  
verend Mr. *Swinden* to Print  
his SERMON Preach'd before the *Lord*  
*Mayor* and *Aldermen*, at the Cathe-  
dral Church of *St. Paul*, on *Sunday*  
the Twelfth Day of this Instant *Ja-*  
*nuary.*

*Stracey.*

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*The Divine Original and Au-  
thority of the Gospel.*

A  
**SERMON**

Preach'd in the  
Cathedral Church of St. PAUL.

Before the Right Honourable the

**Lord Mayor**

AND  
**ALDERMEN,**

Of the

**City of LONDON,**

On *Sunday* the 12th Day of *Jan.* 1717.

By TOBIAS SWINDEN, M. A.  
Rector of *Coxton*, and Vicar of *Shorn* in *Kent*.

L O N D O N:

Printed by H. P. for HENRY CLEMENTS,  
at the *Half-Moon* in *St. Paul's Church-Yard*.  
MDCCXVIII.

The Divine Original and the  
Authority of the Gospel

A  
SERMON

Preached at the  
Church of St. Paul

Before the Right Honourable the

Lord Mayor

AND

ALDermen



City of London

On Sunday the 17th of June 1717

By Thomas Swinden, M.A.  
Rector of Canterbury and Vicar of St. Dunstons

LONDON

Printed by H. B. for Henry Colman  
at the 11th Shop in St. Pauls Church-yard  
MDCCLXVII





To the Right Reverend Father in God

**J O H N,**

By Divine Permission

**Lord Bishop of London,**

Dean of the *Chapel Royal*,  
and One of the Lords of  
his *Majesties* most Ho-  
nourable *Privy Council*.

MY LORD,



**T**HE Libertinism of the Age  
we live in is such, that Free-  
Thinking, and, what is the  
Consequence of That, Free-  
Speaking, is advanc'd and grown up  
into a profess'd Sect; So that one shall  
hardly



## The Dedication.

*hardly go into any Place of publick Resort, but he will hear the Men of Reason, as they are pleas'd to call themselves, fly in the Face of the Gospel of Christ, and vent their Insolent, and daring Reflections on it.*

*'Twas this, My Lord, moved me, when your Lordship Summon'd me up to Preach in so publick an Audience, to pitch upon this Subject; in the Management of which I have applied my self altogether to the Reason of Men; and endeavour'd to lay before them the Self-evidence the Holy Gospel carries with it of it's Divinity; that being convinc'd of the Excellencies of our most Holy Faith and Religion, Men may, if they have any thing of (that they so much pretend to, acquiesce in it; or at least forbear insulting) That which the Generality of Men, on such rational and good Grounds, believe and reverence.*

*That this Discourse may, in some Measure, be subservient to this End,*

## The Dedication.

*I flatter my self, is the Opinion of the Right Honourable the Lord Mayor, whose great Zeal for the Truth of the Gospel as it is profess'd in our most excellent Establish'd Church, hath, I doubt not, dispos'd His Lordship with the Court of Aldermen, to Order the Printing of it. And since my Duty obligeth me to comply with that Order, I humbly presume to call in your Lordships Authority also to favour the Attempt; which, however of it self just and incontestible, yet, by reason of the profane Petulancies of impious Men, stands in Need of the united Assistance both of the Temporal Magistrate, and Spiritual Parent of this great City; and indeed of all that even the highest Power on Earth can give it.*

*This is the Reason that Induced me to take Sanctuary in Your Lordships Patronage; And I dare the more confidently promise my self a kind Reception,*

## The Dedication.

tion, because the Subject of this Discourse, as on the foremention'd Account it wants, so in every respect it deserves Your Encouragement.

I farther ask Your Fatherly Blessing and Prayers, in order to the desired Success of this Undertaking of

My Lord,

Your Lordship's,

Most Obedient,

And most humble Servant,

Tobias Swinden.

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2 TIM. iii. 16.

*All Scripture is given by Inspiration  
of God.*



HIS, with the foregoing Epistle, was written by St. Paul to Timothy, whom he had constituted Bishop, or rather Primate of the Ephesian Church. In which he endeavours to perswade him, to Diligence and Watchfulness in the Discharge of his Episcopal Office ; particularly to use his utmost Care and Skill to prevent the Growth of some pestilent Heresies, which, he perceiv'd, were even then creeping into the Church, and had already debauch'd the Minds of the Asiatic Christians. In the 15th Verse of Chap. 1. *This thou knowest that all they which are in Asia are turn'd away from me, of whom is Phygellus, and Hermogenes.* And again, Chap 2. 17, 18. *And their Word will eat as doth a Canker, of whom is Hymeneus and Philetus, who concerning the Truth have erred, saying, that the Resurrection is past already, and overthrow the Faith of some.*

B.

In.

## The Divine Original

In this Chapter he gives a more particular Character and Description of them ; whereby it plainly appears, that they were no other than the *Gnostic Hereticks*, a Generation of Men infinitely proud and conceited, who borrow'd their Name from their Pretences to greater Measures of Knowledge and Sanctity than others. They were *Boasters, proud, Blasphemers, disobedient to Parents, without natural Affection, ever learning, but never able to come to the Knowledge of the Truth.*

Having thus far shewn him both the Persons, and Errors, he should avoid and oppose ; in the following Part of the Chapter he instructs him in the positive part of his Duty ; shews him what Truths he should assert and maintain in Opposition to the growing Heresie, Verse 14. *But continue thou in the Things which thou hast learn'd, and hast been assured of, knowing of whom thou hast learned them.* And that he might not be unprovided and unarmed for this Spiritual Combat, he refers him to the *Holy Scriptures*, from whence he might furnish himself with sufficient Arguments to detect the Sophistry and Falshood of their carnal Reasonings.

*All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness.*

From the former Part of which Verse, I shall

*First, Endeavour to make good the Divine Original and Authority of the Holy Scriptures, that they really are, what they pretend to be, the inspired Word of God.* And

*Secondly, I shall from thence draw some useful and practical Inferences.*

1. *First,*

1. *First*, therefore of the *Divine Original and Authority of the Holy Scriptures*, that they really are, what they pretend to be, *the inspired Word of God.*

And here I think it necessary to premise, that tho' all *Scripture*, i. e. both the Writings of the *Old* and *New Testament* are *the Word of God*; tho' they are both the Dictates of the same infallible Spirit, and deliver'd unto us by Men inspired by the Holy Ghost; such were *Moses* and the *Prophets* under the *Old*, such were *Christ* and his *Apostles* under the *New Testament*, yet I shall, in this Discourse, confine my self principally to the *Gospel* of our Lord and Saviour.

Again, neither do I here intend to insist on those extrinsical Arguments, which are generally and pertinently made use of upon this Subject; such are, the holy and unexceptionable Life of its Author; the Miracles and mighty Works which attended its Delivery; the wonderful Success of it notwithstanding all the Attempts of the Powers of Darkness to the contrary; I say, to wave all these, at present I shall only insist upon those internal Proofs, that Self-Evidence and Demonstration, the *Holy Gospel* carries with it of its own *Divinity*.

And they are such as these.

First, *The Purity and Excellence of its Precepts.*

Secondly, *The Weight of its Rewards and Punishments.* And

Thirdly, *The Elegance and Persuasiveness of the Style wherein these Divine Truths are delivered.*

First, *The Purity and Excellence of the Precepts of the Gospel sufficiently prove their Divine Authority, and that they came from God.*



By the natural Light and Reason of our own Minds, we know that *God* is a spiritual, holy, and immaculate Substance; free, as from the least Mixture and Alloy of Matter, so, from the least Stain of Impurity. From whence it will follow, that if, at any time, He makes further Discoveries of his Nature and Will, and gives Laws to the World, those must needs be suitable to the Natural Notions we have of him: That is, They must enforce Virtue by the most proper Motives, and discountenance, and put a Stop to Vice.

Since therefore there is no where to be found any Body of Precepts so admirably contrived, so exquisitely suited to that Purpose, as these contained in *the Gospel*, we may reasonably conclude, that they are of *Divine* Extraction, the Results of *Infinite* Wisdom and Counsel. This will appear more plain and full upon a distinct and particular Survey of them.

To begin with the *Credenda*, the meer Doctrinals of our Faith and Religion, which are so pure and spiritual, as shew that Flesh and Blood never revealed them; so Sublime and Mysteious, that they cou'd never be the Product of Human Wisdom; nay, they are so profound and deep, that, as we read, the very Angels do *ἄνωγει* earnestly pry, and desire to look into them, Such are the ineffable Mystery of the ever-blessed Trinity; the Hypostatical Union; the immaculate Conception and Incarnation of *the Son of God*; his leaving the Mansions of his Father's Glory; his stooping to the Infirmities of Human Nature, and conversing with Sinners upon Earth; his meritorious Death and Passion; his glorious Resurrection from the Dead; his Ascension into the highest Heavens, where he now sits at the right Hand of *God* the Father, Angels and Arch-Angels being

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being made subject unto him; his future Approach and Coming to Judgment, when he shall summon all the Nations of the World before him, and pass the final and everlasting Sentence, For God hath appointed a Day, in which he will judge the World by that Man whom he hath ordained. These, I say, are Things as far beyond the Reach of Human Understanding to devise, as their Truth is above the Malice of their Adversaries to destroy.

But if from these we pass on to the *Practic* Part of the *Gospel*, and consider those Rules which it gives for the Government of our Lives and Actions, we may be further convinced of the Truth I am speaking to,

How far do the Precepts thereof exceed any Laws that were ever given to the World by the wisest Lawgivers? Such were *Lycurgus* and *Solon* amongst the *Grecians*; *Numa* amongst the *Romans*; and *Moses* himself amongst the *Jews*. And tho'tis true they have their Foundation in the Natural Moral Law, yet they add a much greater Weight to these Things; They improve Morality to a much higher Pitch, than ever it was taught in any of the Academies of *Greece*, or Synagogues of the *Jews*. There is not one affirmative Precept, but either commands Virtue in the General, or in some particular Act or Habit of it; Not one negative Precept, but doth strictly forbid some Kind or Degree of Vice. And tho' to make this appear, by running over the several Precepts of it, would require too much Time at present, yet whoever applies himself to the serious Study and reading of it, will not only find this verified, but will also feel the Efficacy of it upon his Mind and Practice. For such is the Natural Force and Evidence of these Truths, that they leave behind them a sensible Conviction of their *Divine Authority* upon the Minds of Men.

Further

Further, neither have we our Duty set down in general Terms alone, but particularly described in its full Extent and Latitude; as it respects *God, our Neighbours, and our selves*; Nay the Precepts thereof do not only lay a Restraint upon our outward Actions, but upon our very Thoughts and Affections; They enjoin us not only to abstain from actual Murder and Adultery, but forbid all private Revenge, and the cherishing so much as an unchast Desire; insomuch as *Trypho* the Jew, in the Dialogue between him and *Justin Martyr*, confesseth, that the Precepts contained in the Book call'd *the Gospel* are *great and admirable*: Tho' at the same Time he seems to suggest, that they are impracticable, and above the Powers of Human Nature to perform. But in that he talks like himself, that is, like a prejudic'd and carnal Jew.

θαυμάσιαι  
καὶ μεγάλαι

To conclude this Particular therefore; had we not the Evidence and Authority of *Miracles* to confirm *the Divinity of the Gospel*, yet such is *the exalted Nature of its Precepts*, that That alone would evince, that It came from no other than the *God of unspotted Purity and Holiness*.

Secondly, *The Divinity of the Gospel* may be further proved from *the Weight and Suitableness of its Rewards and Punishments*, in as much as they inforce Virtue, and discountenance Vice, by the most proper and effectual Motives.

The most wise and gracious *God*, thoroughly understanding the Frame and Temperament of our Beings, hath suited these Things to work upon the most prevailing Passions and Affections of our Nature; I mean, our Hopes and Fears. What could even the Wisdom of *God* himself have done more for us, than

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than in this Matter he hath already done? What can be imagined more weighty and ravishing, or more able firmly to engage our Love and Desire, than the Hopes and Assurances of being for ever happy? And what can move or affect him, upon whom the very *Terrors of the Lord* are useless and insignificant? These are Things alone accommodate to alloy the Heats and Disorders of our Natures; and the Want of these was the great Defect of all Religions before *the Revelation of the Everlasting Gospel.*

For if we consider the State of the *Heathen World*, That could not possibly, by the bare light of Nature attain unto the Knowledge of these Things. And tho', 'tis true, the more Philosophical sort of them made it probable that their Souls were immortal; that they should descend silently into the Shades below, and there meet again with their old virtuous Friends and Acquaintance; yet no Reasoning of theirs could ever encourage them so much as to hope, that this Reward should be so vastly great and glorious, as *the Gospel* assures us it is; there being an infinite Disproportion betwixt the best Services, the best of Men can perform, and such a Reward as this.

'Tis true indeed, the *Pythagoreans* and *Platonists* spake very great and lofty Things of a future State and Happiness: But alas! if we consider it, the Number of these Men was very inconsiderable, if compared with those that differ'd from them in their Opinions about these Things; their Authority among the People small and of no Effect; their Arguments weak and unconvincive, and, in truth rather Wishes than Proofs of such Things: And of what Force could these be towards the reclaiming a wicked and naughty World, train'd up and by long Continuance grown old in Vice?

If

If we consider the State of the World under the Dispensation of *Moses*, 'twill appear not to be much more perfect. For tho' tis true, the *Jews* had, for Substance, the same holy Precepts which are commanded in the *Gospel*, yet these were enforced by no express Promises of *Eternal Life*, nor Threatnings of *Eternal Misery*: Neither was a Life to come otherwise made known unto them, than by bare Tradition, by ambiguous Expressions of their inspired Men, or such Sayings as implied it only. That the Notices of these Things were not clear and certain is apparent from hence; that there was a numerous and prevailing Sect amongst them, *viz.* the *Sadduces*, who, as we read, *Acts 23. 4.* deny'd that there was either *Resurrection*, *Angel* or *Spirit*. And yet, never, that we read of, was this their Heresie condemn'd by any publick Censure of the *Jewish* Church.

But St. *Paul* puts the Matter beyond all Peradventure, when he tells us that *Christ brought Life and Immortality to Light, through the Gospel*. Whence we may infer thus much at the least, that in the *Gospel* is manifestly revealed *Life and Immortality*, which was never before made known so certainly to the World.

Wherefore to sum up and lay all this together, what an unspeakable Encouragement have we, above all other Professions of Men, to *live soberly, righteously, and godly in this present World*? What a mighty Advantage is it to have such a true and clear Representation of the future State of our Souls, such as the greatest Philosophers, by the best Improvements of their Understandings, nor those under the Dispensation of *Moses* had any certain Knowledge of? What Laws could the *Divine Goodness* have contrived more worthy of himself, more suited to promote Piety and Virtue? Nay, had we our selves been Assessors at the

the Throne of Glory when the Almighty transacted the Redemption of Mankind, could we have desired any more agreeable to, or perfective of our reasonable Nature than these are?

But, on the other hand, what a Reproach would it be unto us? What a Scandal to our most holy Faith and Religion! What an Aggravation of our Guilt and Misery, if all these Precepts and Promises, these Prohibitions and Threatnings should prove ineffectual upon us? How much more inexcusable should we be than either *Jew* or *Gentile*, if we still pursue the Methods of Sin, and all these Discoveries of Faith and Knowledge serve only to light us down to the Chambers of Hell? For certainly, if Men be not better'd by these Means of Grace, they are much the worse for them; They fall into the greater Miseries, because they had the greatest Advantages and Opportunities of being happy.

Thirdly, *The Divinity of the Gospel* may be further proved from the Consideration of the very *Elegance* and *Persuasiveness* of the *Stile* of it.

We have already shewn, that the Matters contained in the *Gospel* are *Divine* and becoming the Author of it. That its Precepts are pure and spiritual, its Promises weighty and momentous, its Threatnings terrible and affrighting. We come now to consider the Form or *Stile* in which they are delivered; and that therein there is the truest Oratory and most prevailing Eloquence. And that will appear if we consider,

*First*, That the Things therein contain'd are delivered in the most proper, familiar, and perspicuous manner.



The peculiar Excellence and Commendation of any Rules of Practice consists in this; that the Matters therein commanded, or forbidden respectively, be delivered in a plain, open and familiar Stile; for by this means they are suited to all Capacities, become of publick Use, and universal Benefit. Now this is no where so visible as in these inspired Writings. In all human Discourses, how polite and correct soever, we find much of Froth and Levity. With Divine Truth Men will be mixing their learned Impertinencies, their little Flights of Fancy or Rhetorick, their Critical Niceties or Scholastick Trifles: But here we have the same Vein of Plainness and Purity running through the whole Body of these sacred Writings. God hath been pleased, in Condescension to our Weakness, to bring down Matters of the greatest Importance to the meanest Capacities, and to cloath them with Expressions easily understood by us.

Not but that there may be some Passages in Scripture obscure, and above the Reach of ordinary Understandings: But such being either Problematical, or Historical, or relating to the present Circumstances of those Times wherein they were transacted, they do not at all incommode the present Truth. Every Science hath something in it which is purely speculative. A Man may easily find his Way to Heaven without being able to fathom the Depths of Controversy. But, I say, all those Things which concern Duty and Practice, and the necessary Terms of our Salvation, are delivered with the greatest Evidence and Perspicuity. Who is there that cannot understand what these Things mean? This is a faithful Saying, that *Jesus Christ came into the World to save Sinners*; that without Faith it is impossible to please God; that without Holiness no Man shall see the Lord. These are Things so plain and self-evident, that Nothing, but Obstinacy and wilful

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## and Authority of the Gospel.

II

wilful Ignorance, can hinder Men from understanding the Meaning of them. And yet these, with the like, are the Things which make up the Substance and Foundation of our Religion. So that we may conclude with the Apostle. *If our Gospel be hid, 'tis hid* 2 Cor. 4. *to those that are lost, in whom the God of this World hath* 3, 4. *blinded the Eyes of them that believe not, lest the Light of the glorious Gospel of Christ should shine unto them.*

Secondly, This may be further evinc'd, if we consider that all the Truths, therein contain'd, are deliver'd in a most authorative and affectionate manner.

There is a strange Majesty, and yet a winning Sweetness in the *Stile* and Phrase of the Gospel, a just Mixture of Severity and Condescension; and that suited to work upon the different Tempers of Men. To those that are of rough and sullen Dispositions, that are harden'd and almost incorrigible, it proposeth Threatnings, and schools them with Frowns and Terrors. *Vengeance is mine, I will repay it, saith the Lord.* Rom. 12. *'Tis a fearful Thing to fall into the Hands of the living God.* 19. *Will ye not fear Me, who have Power to destroy, and have* Heb. 10. *Power to cast into Hell?* But those that are ingenious 31. and ductile, it cherisheth with Promises, and draws 28. them with the Cords of Love. *Come unto me all ye* St. Matt. *that labour and are heavily laden: Take my Yoke upon you,* 11, 28, 29, *and learn of Me, for I am meek, and lowly, and ye shall* 30. *find Rest unto your Souls.* O Jerusalem, Jerusalem, how 23. 37. *often would I, but thou wouldest not?* And again, St. John *Oh! that thou hadst known the Things which belong unto thy* 19. 42. *Peace!* What Majesty, and yet what Tenderness is there in these Expressions? How affectionate and gentle are they, and yet how cogent and emphatical? At once they softly move the Passions, and strike Conviction into the Minds of Men. In the Words of the Apostle, *They are quick and powerful, sharper than any* Heb. 4. 12. *two-edged Sword, piercing to the dividing asunder of Soul*

## The Divine Original

*and Spirit, and are Discerners of the Thoughts and Intent  
of the Heart.*

From what hath been said, the Excellence of *the Gospel* may, I presume, in some Measure appear; and that, both as to the Matter and Form of it, it hath all the Characters and Signatures of a *Divine Law*.

Being therefore sure that this *Gospel* which we preach is the *Word of God*; being the Precepts of it are so divine and pure; the Arguments wherewith it inforceth our Duty so cogent and strong; the very manner of its Expression so perswasive and convincing: In a Word, being therein *God* hath plainly revealed unto us the Terms and Overtures of our Salvation: Let us a little reflect on what hath been said, and see what Obligation we from thence lie under. And

*First*, Let no Man say, I am the Redeemed of the Lord; I believe all the Articles of the Christian Faith, and the Truths contained in the *Gospel*; therefore, let me live as I will, my Faith shall save me. *Be not deceived; God is not mocked; what a Man sowes that shall*  
*Gal. 6. 7.* *he also reap. Know ye not that so many of us as were baptiz'd into Jesus Christ, were baptiz'd into his Death, that we should henceforth walk in Newness of Life?—For tho'*  
*Rom. 6. 3,* *Men may talk plausibly about Religion, and perhaps*  
*4.* *give a tollerable Account of the Grounds and Reasons upon which the Truth of it is built; though they may dispute learnedly, and be able to decide Controversies; yet if their Lives have been wicked, and contrary to the main End and Intendment of the Gospel, verily That shall profit them nothing. Most certainly the Design of it was not to make Men talkative, but truly good; not so much to improve their Understandings, as to teach them how to get Victories over their Lusts and Affections, and by that Means to bring them over to God. Wherefore as the Apostle adviseth:*



adviseeth : *Having these Promises, dearly Beloved, let us 2 Cor. 7. cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness in the Fear of the Lord.*

Secondly, Another Inference arising from what hath been said, may be to teach us to put a due Esteem and Value upon these Divine Writings ; to look upon them, as what indeed they are, *the lively Oracles of God.* And therefore to converse in them with Consideration and Seriousness, to discourse of them with Gravity, Reverence, and an awful Regard to the sacred Authority of them ; by no means to make them the Subject of our idle and common Talk, much less of our Scorn and Contempt. This indeed would be intollerable. And yet, I wish I could not say, 'tis too too frequent.

'Tis the peculiar Humour and Infelicity of this, that it dares be wicked beyond the Examples of foregoing Ages, and make Sport with those Things, which above all others It ought to esteem and venerate. Insolent and audacious are the Attempts that are daily made against the Authority and Sacredness of the Holy Gospel. But certainly, 'tis no Discredit to any Thing or Person to be undervalued and spoken against, but to deserve to be so : It is impossible for the best of Things to escape the Censure and Malice of ill Men. How easy is it for a wanton and drolling Fancy to ridicule the gravest Matters, and to raise a plausible Objection against the most solid and important Truths ? Why therefore should we conceive e'er the worse of these Divine Writings, because many profligate Men have the Impudence to speak disparagingly of them. Blessed God ! into what Times are we fallen ! That what was the constant Belief of our Fore-Fathers, for so many Hundred Years, for asserting the truth of which the best and wisest of Men ventur'd Lives and

and Fortunes, and whatever was dear unto them, should at last be thought no more than the Effect of Melancholy, or the Dreams of a deluded Fancy! O Ye Primitive Martyrs! Why were ye so lavish of your Blood, why did ye, like so many tame Fools throw away your Lives for That whose Truth you were no better assur'd of? Were ye all so dull and flegmatic, did your Zeal so far overbear, and extinguish your Reason, as not to discover so thick, so palpable an Imposture? Or if you were in the right, certainly the Men of this Age are in a most sad and dangerous Errour.

It were easy to proceed much further in this Manner, by shewing the unparalell'd Folly and Madnes of this profane Humour; not only inasmuch as it affronts Almighty *God*, undervalues his Laws and Authority, and reflects Scandal on our most Holy Religion; but in respect of Men too, as being the most rude and unmannerly Thing in the World. For is it good Manners to be impertinent and troublesome to Company, to fall upon such Discourse as is unpleasant to those with whom we converse? Since therefore so many Thousands in the World have justly the greatest Veneration for these sacred Writings, how rude and cruel a Thing would it be thus to shoot Darts into their very Souls, to undervalue and play the Fool with those Things, which above all other they esteem and venerate? If therefore we pretend to understand the Laws of Honour, and civil Conversation; if we challenge to our selves a more genteel Nature, a better Breeding, and more liberal Education than others, we ought to forbear this base, this clownish, this wicked Piece of Folly.

To conclude; Let all of us, who pretend to be Christians; that is to believe the whole Doctrine of the *Gospel*, in all Respects behave our selves towards it,

it, according to its Worth and Dignity; as bearing the Stamp and Impress of Almighty God, as being the most perfect Rule of Faith and Manners, as that Standard, by which God will, at the last Day judge the World. In a Word; Let us Study it, let us Meditate upon it, and give it its due Force and Influence on our Lives and Conversations. And that we may do so, let us pray in the Words of our *Holy Mother the Church.*

*Blessed Lord, who hast caused all Holy Scriptures to be written for our Learning: Grant that we may in such wise Hear them, Read, Mark, Learn, and inwardly Digest them, that by Patience and Comfort of thy Holy Word, we may embrace, and ever hold fast the Blessed Hope of everlasting Life, which thou hast given us in our Saviour Jesus Christ Amen.*



**F I N I S.**





